

Very humble, earnest, and affectionate
A D D R E S S,
TO THE
Bishops and Clergy of this Kingdom;

PARTICULARLY TO

John Wesley, Dr. Gill, and all, who are highly engaged in the interest of the protestant religion, in three important propositions, promulg'd, believing, that they not knowing the truth of them, have mistook the fundamental Basis of true religion. Some small remarks also added, shewing, that the writers against Popery and Deism, have not laid a compleat foundation.

The whole is intended for a confirmation of the writings of

John Jerom Boeswillibald,
Late Professor of the illustrious college, at *Tubingen*, and to awaken the learned world to truth, and to establish real peace and harmony among the sects.

By W. K.

I am for no Authority, but the Holy Scriptures, and Right Reason.

L O N D O N :

Sold by W. NICOLL, at the Paper-Mill, St. Paul's Church-Yard; W. CAVELL, the Upper Corner of Middle-Row; VANDENRERG, in Exeter-Change, in the Strand; and to be had at the Statute-Hall, in Church-Lane, *Amstelboppel*. 1766.

PLEASE NOTE:—

General Council Meeting, 3 p.m.

Annual General Meeting, 3-30 p.m.

Mid-Devon Unionist Association.

CONSTITUTIONAL CLUB,

NEWTON ABBOT,

January 31st, 1912.

SIR,

I beg to inform you that a MEETING of the Central Council of the Mid-Devon Unionist Association will be held at the Constitutional Club, Newton Abbot on Wednesday, Feb. 7th, at 3 p.m. Lord Clifford presiding.

To receive the Reports of the Executive Committee and Organising Secretary.

The Annual General Meeting will follow at 3-30 p.m. (see other page).

Capt. E. F. Morrison-Bell, M.P. will be present.

I am, Sir,

Yours obediently,

G. H. HEARDER,

Organising Sec.

A

Very humble, earnest, and affectionate

ADDRESS,

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Bishops and Clergy of this Kingdom;

PARTICULARLY TO

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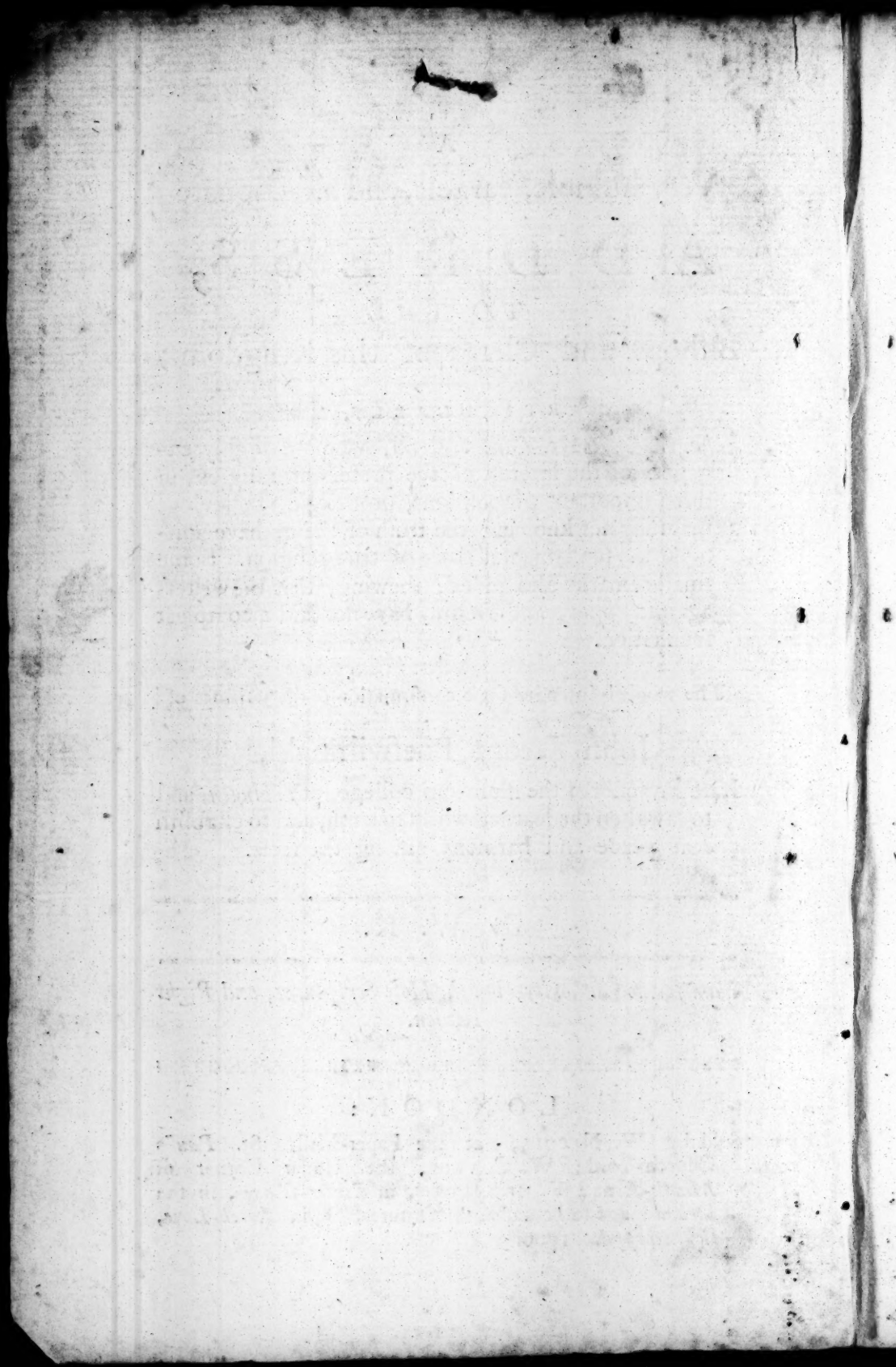
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P R E F A C E

T O

JOHN JEROM BOESWILLIBALD.

Much honoured Friend,

AS this publication chiefly concerns thy testimony to the world, I was rather, in a consternation, whether to print it, before I had shewn it unto thee; but thy absence from town, was some hindrance, and I thought, if I could give this true testimony as I now can; that no soul knew of the publication of this but myself; it might rather, give a sanction to it, because I have referred to what thou hast published. If I have committed an error, in any respect, I am willing to acknowledge it, and hope to find pardon on all sides.

I assure thee, I take it as a blessing from God, to acknowledge thee my father in Christ, tho' what I have written, is the fruit of my own reflection upon the Holy Scriptures, by which I have diligently compared thy writings, and do find them to be strictly coherent and agreeable to the Old and New Testament, and to give a more intelligible and rational explanation of it, than any other writings: for I have been a diligent searcher after truth, for several years, and have studied almost all doctrines and mystical writers; yet, I do fully confess to the glory of God, that I never found in any of them such an assured conviction, such strong evidence from scripture, and right reason, or any thing to be compared with that, that is to be found in thy writings, that, who ever strictly examines thy creed of the Nazarenes or first christians may see, and understand the difference, 'as thou say'st, there is between the glorious light of the first
' century

P R A F A C E.

‘ century and the twilight. we have received, by a past
 ‘ reformation. I therefore recommend thy writings as
 ‘ a signal set up by the Lord to lead people to the pure
 unerring truths of the gospel, which the sects have
 missed, and do really believe them to be the fore-
 runner of a devine reformation, when the kingdoms
 of this world shall be governed by God and his Christ.
 And as thou dost not profess to please thy readers with
 eloquence, neither can it be expected, that thou
 shouldst express thyself so clear in our language, as a
 native of it.

I would warn all that read them, to take care, not
 to make any thing of this sort an objection, to the re-
 ceiving the grand and important truths, thou hast de-
 livered unto us; butto look through the shell to the celest-
 tial kernel, even to Jesus Christ, who is the pillar and
 ground of all truth, and the soverign head of his church.

Therefore, while most men soar on wings of ima-
 gination, O let us on surer paths of secret wisdom
 tread, and while they lay their foundation on tradition,
 we'll build more sure on that, which GOD hath laid.
 Let them seek for truth in the records of their fathers:
 we'll humbly find it in those which GOD hath given.
 So adieu vain world, to all your future scenes adieu: haste
 away my soul from sects and party strife, such dis-
 cords I have done with. I have seen too much of you.
 The true knowledge of him, that you ignorantly wor-
 ship has made us free, even Jesus Christ, our Lord,
 doth make us free indeed.

[A]

Very humble, earnest, and affectionate Address, to the Bishops and Clergy of this kingdom, &c.

WITH all due reverence and submission, I most humbly address you in the name of the Lord God of Hosts, the God of Israel, Sam. xvii. 45. not with excellency of speech, or man's wisdom; but in the demonstration of the spirit and power. 1 Cor. ii. 1. 4. God hath so ordained that the world by their wisdom knew not God. Cor. i. 21. Therefore my weapons are not carnal, but the sword of the spirit, which is the word of God. Ephes. vi. 17. For I am not ashamed of the gospel of Christ: for it is the power of God unto Salvation, to every one that believed. My words shall be of the uprightness of my heart, and I cannot give flattering titles, Job xxxii. 21. nor have respect to persons in judgment. Prov. xxiv. 23.

Pardon me for making so free with your names: for it is from a due sense of the greatness, and high importance of the subject; for I take the ministers of God to be his springs, which he sends forth from himself, the fountain of all goodness, and truth, to water the souls of men, that they may grow in grace to a full stature in CHRIST: And if they should fully the fountain, or for want of a disposition to go down to it, should content themselves with reasoning about the existence, nature, properties, and being of this fountain, dividing themselves into numberless opinions, concerning how the divine fountain communicates itself and governs mankind, relying upon human probabilities, without seeking a coherency of demonstrative doctrines, from the secret records of truth, the
holy

holy Bible: I say should the ambassadors of Christ thus content themselves with false shadows, instead of the true substance, and feed men with muddy water, instead of the clear springs of eternal life, and with husks instead of the bread, that comes down from God out of heaven, how inexpressibly fatal must the consequence of it be to the christian world.---Let us suppose only, certain shepherds to have a large number of sheep under there care, and that the lord or master of the sheep, had provided a very fine pasture, and a plentiful fountain with innumerable springs, so that nothing was wanting towards the fertility and felicity of the sheep, but the care of the shepherds, and suppose, the lord should remove into a far better country, where he promised to take both the shepherds and the sheep, if they took care strictly to perform his will, that he had left them a perfect copy of, and moreover, promised to give them an everlasting crown in his kingdom, where they should shine as the brightness of the firmament, and as the stars for ever.

But it should fall out a century or two after the lord's departure, that there rose up a succession of careless shepherds, that were not careful enough in keeping close to the fountain, from whence the springs usher'd; neither did they look frequently enough into their lord's will, so that a false spirit got possession of them, insomuch that they become lords themselves over the sheep, and took the sheep into a quite different pasture, and as to the fountain, they had so silled it, that it might truly be compared to dregs and husks in comparison of what they fed upon in their first Lord's pasture, and drank at his celestial fountain; moreover, they enriched and aggrandised themselves so much with the fleece of the flock, that they almost, if not quite, forgot the glorious promises, the LORD had made, the mansions he had prepared for them, that should love and obey him, and thought little more than to become stars of the first magnitude at Rome, or some other great place

place. Again for example, think of a nobleman, who had provided a certain number of fields for his flocks, and set certain persons over them, telling them, he had given all those fields for the nourishment and growth of his sheep, and that they should give them such pasture as was most suitable for them: But they instead thereof, as soon as his back was turned, kept the sheep in one or two of the fields, and made a property of all the rest: So that the sheep in time became almost famished.-----Then draw a parallel case from the gospel, our blessed Lord, Jesus Christ, our only true shepherd, left the glorious fields of the doctrines of truths, and commanded his apostles to feed his flock with the sincere milk of the word. But it was not long before men of corrupt principles, took away many of the fields from the holy flock, namely, the true doctrines of the gospel, and mixt those that they could not efface with their abominable errors: So that the gospel of the meek and lowly Jesus, that in the true sense is the power of God unto salvation, became now so corrupted as to serve the ends of worldly power, who became so infatuated in blindness, as to think they were led by the spirit of Christ to kill one another, notwithstanding our blessed Lord hath declared, that he came into the world not to destroy mens lives, but to save them: these things are matters of lamentation to the true disciples, who will draw homologous circumstances, worthy of their highest regard.-----These preliminaries were not intended, but as they fell naturally in, I could not conscientiously avoid them. I shall therefore transcribe the following passage and then come to my point: Jerem. ii. 5. viii. 13. Thus saith the Lord, what iniquity have your fathers found in me, that ye are gone far from me, and have walked after vanity and are become vain. The priest said not: where is the Lord? and they that handle the law, knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal

Baal, and walked after things, that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your childrens children will I plead. For pass over the isles of Chittim, and see; and send to Kedar, and consider diligently, and see if there be such a thing. Hath a people changed their Gods, which are yet no Gods; but my people have changed their glory, for that which doth not profit. Be astonished, O ye heavens, at this; and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

As to me, I am no prophet nor the son of a prophet, neither do I believe in any farther prophecy than a compleat interpretation of the Holy Scriptures, according to an exact similar coherency of the Old and New Testament, which gift every true minister of Christ must have, before he is worthy of that name. I am persuaded also, that God calls no man to believe any thing farther than it is agreeable to right reason, enlightened by word and spirit. If the doctrine, hereafter mentioned, appear novelties, which indeed they are in one sense, for I know no body of people hold them, yet I am fully persuaded, they are no more novelties, than the truths of the scriptures or Paul's Epistles. As I do not doubt to make appear. Eph. iv. &c.

Above four years ago a High German, who had been a Professor of the illustrious college at Tubingen, found me, and two or three more sincere people, and told us, he had been sometime in London, and had much desired to find some impartial christians, that were freed from bigotry, and partiality; but to his great surprise, he found them scarcer in England than in his own country, where Satan had confirmed his lies by a rigorous law; as he said: then he told us, that one of the principal ends of his coming to Eng-
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land, was because of the religious toleration, which it hath pleased Almighty God, in his infinite wisdom, love, and mercy, to establish in this kingdom, (which we can never make too high an acknowledgement of; for on this account God will cause his Angel to preach the everlasting Gospel to this blessed nation the first, Rev. xiv. 6. and happy will they be, that receive it,) was to publish some particular doctrines of the sacred scriptures, which the Most High in great mercy had revealed to him, near forty years ago, and also to his father before him, who was a Protestant clergyman of distinction, in Germany: he told us, that he neither sought, nor desired any other authority for the great truths, he had to advance to the world, but the Old and New Testament, which books we found him more fully and clearly conversed in, than any person we had seen before, as his writings abundantly evidence. He shewed us, how the said gospel-truths came to be lost, about the second and third century, and how errors, instead of them, were established at the council of Nice, by the confirmation of a certain creed, universally believed. He argued the following propositions, or points, with much evidence from Scripture, and Reason, and because we were fully convinced, that great errors and delusions often carry a very plausible appearance, we were very unwilling to receive them, without a strict scrutiny. His scripture-evidences were so very strong and confirming, that we had no power to resist them, or confound him in his assertions.

As to my part, I was so fully established in my former principles, of which I had printed and published a treatise, called, *Truth from the Original University*, and some small sheets of paper to give away, that though I found him to be a person of very great learning and abilities, an understander of a great many languages, and a man of very sincere, free, and good disposition, according to several sufficient testimonies

from the Universities, which fully convinced us, he was what he pretended to be; yet I could not fully believe, that all the doctrines, he advanced, were truth. For I must confess, that I thought once the human nature of Jesus Christ, the Trinity and the immortality of the soul in Adam, and out of Christ, were names, that carried as much evidence of the truth with them; as the names God and Christ, because they were universally received as such: and though my ideas were different from the common notions of them, it surpris'd me, when he came to explain, that the words, divine and human nature of Christ, the Trinity, and immortality of the soul, in Adam, the sinner, were all unscriptural and false hypothesis; and that to prove the same by clear texts of the holy scripture, they appeared new and strange doctrines, and were like a seed, sown in the ground, on the side of the adversary. It was a good while, before I could fully believe and confess them to be truths, which I firmly do now, to the glory of God, and think, I have as much reason to believe them as the Scriptures, in which the truth of these doctrines is contained; and this we should take a particular notice of, as a signal signature of his being a true follower of our Lord and Saviour, and his prophets and apostles, namely, his sticking so close to the Bible: I never read any man's writings that affirmed these assertions with such strong and universal proofs from a minute coherence of the Old and New Testament, as he doth, and I have often heard him say to this effect, that every sect expects Christ to appear in spirit universally, for the establishment of their principles, doctrines, &c. but they will be mistaken: for they are the very broken cisterns, that will hold no divine water of life; and the Bible is a sufficient system of divinity of itself, by which the Lord will confound the ignorant builders on their sandy foundations, instead of the only true foundation, the eternal god-head of Jesus Christ. For God will call out of all systems

systems to the Bible, which is a pure fountain, full of all necessary truths, and free from the errors of translations, according to what he says in his dedication to the bishops, that he introduces the believers of the first century, in order to call back unto the holy writs, and to overthrow the walls of Sects. 2 Cor. xi. 1--6. He desires diligent searchers to see, whether he wrote the truth or not. He has often recommended Dr. Luther for giving this testimony in one of his writings, where he expresses himself to this effect: ' I wish my writings may be committed to the burning flames, before they shall be set up, in the place of the scriptures.' This testimony, he says, will add to his glory in the last day.

To sum up the whole, my friend's doctrine runs thus: That a real christian is one in strict bands, and yet free, that is, he is bound to make the Bible the perfect rule of his faith, life, and doctrine; or, in other words, to be wholly led and guided by the divine word and spirit of God, by which means he will be fully freed from all the errors, ignorance and darkness, that there is amongst the sects; and from all other sins, vanities and transgressions: the same as the Jews called themselves a free people, because they were free from heathenish idolatry, Gal. iv. 23. yet bound to keep the law of God. The systems and doctrines of the sects are like the golden calf, or the groves and images, set up by the Israelites, which hindered them from going up to worship the only true God at Jerusalem. So the sacred, divine, and holy scriptures, are the Christian's Jerusalem below, by which, through the celestial spirit of Christ, we learn to worship the only true God, the Father, in his eternal Son, and holy Spirit, in their heavenly Jerusalem above, where there is no Curse, but the throne of God, and the Lamb shall be in it, and his servants shall serve him; they shall see his face, and his name shall be on their foreheads; and there shall be no night,

and they need no candle, neither light of the sun : for the Lord God giveth them light ; and they shall reign for ever and ever. Rev. xxii. 3--5. The various false principles of the numerous denominations to religion in the world, are the groves and images that false prophets make use of, for their selfish ends and purposes. They make their people commit idolatry under every green tree, that is, under any thing, that will keep them from the truth. For all doctrines or systems of divinity, falsely so called, are corrupt and abominable idolatry, that do not direct us beyond themselves and wholly lead us to the Spirit of Christ and the Holy Scriptures, and give us a true interpretation of them : for the true knowledge of the scriptures leads us to the complete knowledge of all the great and glorious mysteries of godliness, hid in the Father and his Son, our Lord. Therefore the great Apostle exhortes us diligently to search them, declaring : they are able to make the man of God perfect and wise unto salvation, through faith in Jesus Christ, in whom are hid all the unfathomable treasures of wisdom and knowledge. It is a great pity, that mankind, particularly those that profess to be men of parts and learning, should content themselves in the narrow limits and doctrines of one particular sect, and pin their faith thereupon, without trying all things, or all sects by the standard of the Gospel, the eternal godhead of Jesus Christ, and by the coherency of revealed truths : For it is clear to me, that the knowledge of a Leibnitz, a Newton, a Boyle, or a Chillingworth, is no more to be compared with the knowledge of God in all his infinite works of wisdom, than that of an infant, is to that of a man ; therefore we should highly prize the privilege, God hath granted unto us, and use our greatest assiduosity to attain unto a perfection in the measure, of the stature of the fullness of Christ, to comprehend with all saints, the height, depth, length, and breadth, and to know whence the great love of the

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the saints to get the true knowledge of the Son of God, that they may be filled with all the fullness of God. It is as though the Apostle had said: Leave your knowledge, that is behind, and press forward to the things that are before; for we may go on in our enquiry, to find out more divine and glorious truths of the everlasting Gospel. There is no founting the bottom of infinite wisdom, love, and perfection, nor tasting the last drop of those rivers of pleasure, that flow from God's right hand for ever.

I have often admired my friend, Boeswillibald, when he hath told us to this effect, that though he had been a diligent searcher after truth, in the Holy Scriptures, for above forty years, and had had fresh and fuller discoveries of it continually; yet, he daily found new matter, highly worthy his contemplation; that he could truly say, the bible was an inexhaustible fountain or treasure, and that, as no man will ever be able to find out all the great treasures and secrets, hid in the earth, and sea, and the depths of God in this world, neither will any man ever be able to find out, and to know perfectly, all the divine mysteries and sacred truths contained in the Holy Scriptures. Therefore let this learn us to understand what the Apostle means in these words: the Lord knoweth the thoughts of those that think themselves wise, that they are vain.

The first treatise, that my Friend published in London, was an Epistle to ignorant and carnally minded teachers; therein he laid the sure foundation, as a wise master-builder, he discovering and demonstrating the Godhead and pre-existence of our Lord, Jesus; and shewing, that he was no created man in Adam, but that he became a perfect man, by a changing of his spiritual body.

The second is an Epistle of peace and war in Christ, which chiefly treats of our fall, and universal vanity in Adam, and that immortality as to soul

soul, is a gift of God in Christ, not to be looked for in Adam, the sinner, in whom an universal vanity, both as to body and soul, is evidenced both by scripture and reason. Because of this in Christ revealed and to a perfect faith promised immortality, we should use all diligence to make our calling and election sure, by attaining to the perfect knowledge of our Lord Jesus.

The third book is intitled the Creed of the Nazarenes, or First Christians, and dedicated to our protestant Bishops; this not only gives a fuller account of the doctrines of the two epistles, but contains also in so small a compass, as he confined himself to, all the necessary and true articles of Faith, as a compendium, according as they were held forth by the first Promulgators of the glorious Gospel, setting the fall and redemption of man upon their true Basis, and giving a true knowledge of the Father, Son, and Holy Ghost. Rejecting unscriptural words, and making use of the words of the spirit of truth, he shews, that the spirit of Plato, was the cause of most of the erroneous doctrines in the Christian world, ever since, against the warning, Col. ii. 8. he was received, unto another Jesus and another gospel.

These treatises have been published these three years, and though they contain such blessed and glorious truths, which wholly tend to re-establish true religion or christianity, on its primitive foundation, and to restore peace, happiness, and tranquillity amongst men, by banishing the errors and traditions, amongst the various denominations, who misname themselves Christians, no due value was made of them.

We need not wonder at a practice, so inconsistent, when we consider so many prejudices, and errors: for it is as impossible, for an erroneous faith and doctrine to produce a true Christian, as it is
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for a man, that works, by an irregular rule or plan, to produce a true and regular performance or edifice.

I have often, since the Almighty hath been pleased to convince me of this testimony, very much marvelled at the great stupidity, and the infatuation of many, who think themselves to be Pillars in Christianity, and on the pinnacle of every virtue; yet, when I have related these substantial truths, they have despised them, and when they could not confute them, have cried out, 'What good doth the believing of these things do for us? do they make us more dead unto the world, and alive to God? have you more of the Spirit of Christ in you?' I answer: Why are these things revealed, and how ought our faith in Abraham to honour God, who is not willing to be made a liar, in any of his words whatsoever, on the side of men.

It is evident from Scripture, that the Pharisees were so full of outward holiness, as to condemn the Disciples, for plucking the ears of corn, and even our Lord, who is holiness itself. I believe, there is a stronger Pharisaical spirit now under the Gospel, than there was under the law: Therefore, it would be vain in me, to answer more in the positive.

Our works are our witnesses before men, and even our intentions before God. This I can most assuredly affirm, that it is as much impossible for a man, who errs in any degree, in his judgement, to be perfect in his actions, as it is for a man, that is absolutely blind, to walk in an unknown path without staggering. Therefore every man, that is not a Novice, would rectify the smallest mistake, or endeavour to attain to the true meaning of the minutest article of our most Holy Faith; for though, I do not doubt, but every man is justified, who strictly keeps up in obedience to his knowledge; yet, let us remember, for our encouragement, that there are
many

many mansions in Heaven and degrees of Glory, according to the diversity of the brightness of the Stars in the firmament. Who would go in rags, when he might be array'd like the King's daughter, all glorious within and without; her cloathing is of wrought gold, Psal. xlv. 13. yet, they all do, who reject the glorious truths: God has now brought to light, by clear evidences of the Holy Scripture.

In the time of ignorance, God winks at many things, and I firmly believe all men will be saved, who act honestly and uprightly, according to the light, they have received. As there are many Vessels in the Lord's house of various sorts and uses; so we shall be filled with the spiritual treasure of grace and salvation, according as we, by a diligent application to the study of the Holy Scriptures, have our mind enlarged to a greater and higher degree of knowledge and understanding of God in Christ. It is a sure maxim, that the Lord never begins a glorious work, or to build his Church, but the Devil immediately raiseth all his Bulwarks against it. The Holy Child, Jesus, was no sooner born, than the Devil influenced Herod with envy, to kill him. Though it is not long since, that these sacred truths that I here relate, have been made known to the world; how has the Spirit of error and of lies stigmatized it with all the odious names of fantastical Enthusiasm, heresy, and schism, yea even in the Monthly Review, so dark, so ignorant, so irrational, so dishonest a censure, so uncritical was the Critic, as to lump the whole work together, I mean, the Creed of the Nazarenes or first Christians, and to declare it, to the world, that it was a Moravian and Hutchinsonian Jargon, which, if he had looked with an impartial eye over, he must have seen that it was diametrically opposite to either of them; but God will not leave such dishonour done to his truths, unpunished, at the last day. Behold you
simple

simple ones, have you no understanding? O, how
 clearly is Satan manifest, in his Children? O,
 wicked imaginations, whence came you in, to
 cover the Earth with deceit. Eccles. xxxvii. 3.
 Prov. i. 30. It is an infallible maxim, that nothing
 proves a man to be an Idiot or a Fool, more than
 to condemn a thing, before he have searched it to
 the bottom; for since the fall, it is evident, that
 the sublime truths appear to the natural mind
 of a man, the most contradictory and deformed,
 like as a real straight stick in the water, appears
 crooked, so truth appears crooked to them, and
 errors straight in their watery imaginations; but a
 wise man, who hath experienced the uncertainty
 of all things below God, will not condemn a thing
 before he can demonstrate it to be wrong, from clear
 evidences of Scripture and Right Reason. How
 foolishly then have they betrayed themselves, who
 have called the testimony of my Friend, rank
 Popery. The Pope believes, he is the supreme head
 of the Church on earth: we believe in no head
 but Christ. They believe, they are the true Catholick
 Church by tradition: according to the signs of the
 adoption in Christ, we are convinced of our being
 members of the body of Christ, unto salvation.
 The same texts as they bring to establish their
 church carnally, we bring to establish ours spiritu-
 ally. They say, that none can be saved out of the
 communion of their Church, outwardly: we believe
 that none can be saved, without the true know-
 ledge of God and Christ, and without a perfect
 faith, that is chaste as to its body, working as to its
 soul, rich as to its spirit. The Almighty having
 been pleased in his infinite compassion, to rescue,
 or deliver the divine truths of his glorious Gospel
 from all the lies of Satan and errors of all Churches,
 he calls all men to repent of them, and turn to the
 truth, that it may make them free, for we are assured

by the Bible, that if we reject the truth, we must fall under the judgement of God. The state of religion appears to me, to be very much like that city, Solomon speaks of, Eccles. ix. 14. that was besieged, and delivered by a poor wise man, yet no man himself remembered the same poor man: and who is it that remembers our blessed Saviour, Jesus Christ, according to a true sense and understanding of him, and the deliverance he has wrought out for us, besides the seven thousand, which the Lord hath preserved from bowing their knees, or receiving the marks of a spiritual Babylon. Rev. xi. xiii. He that hath understanding, let him learn what this means. These are the sincere souls, who see the idolatrous abominations committed amongst all Churches. Their harps are hung upon the willows. Psal. cxxxvii. Lift up your heads: for the deliverance is come out of Sion, to turn away ungodliness from Jacob. Lo, the Lord reigneth. Let the people tremble. He sitteth between the Cherubims: let the earth be removed. The Lord hath done great things for us, with regard to the captivity of prejudices and errors in Babylon. His promised deliverance was like a dream unto us, but perceiving it now, our mouths are filled with laughter, and our tongues with singing. Psal. cxxiv.

Whereas several Persons have run away with chimerical notions of my Friend's Doctrine, concerning God, the Father, and his two ambassadors, the Son and the Holy Ghost, forming such carnal notions as he never spoke or thought of, let them be prevailed upon seriously and attentively to read the afore-mentioned creed, and then I think, if they impartially judge, they must own, that he gives the most scriptural and rational account of the three that bear record in Heaven, that ever any man did, since the Apostles time.

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As to Athanasius Creed, there are several of the most learned of the protestant clergy, that have clearly proved it not to be orthodox, nor agreeable to the concurrent testimonies of the holy writs of our primitive fathers, whom we oppose to the secondary fathers, that were but very weak as to understanding in Christ.

Arius and others have too much degraded the Son and the Holy Ghost, and I know of none that have demonstrated these things so clearly, so orthodoxly, as our learned and divinely instructed German. I speak this to the praise and glory of God alone, and I think it my duty to inform the world, that he has got several Copies by him upon very important subjects, and ready for the press, particularly a book, which confutes the objections, made on the side of the scoffers, as to Chronology, History, Genealogy, &c. and then gives the arguments, for which a sensible man must believe, that the Bible came down from Heaven. As to his Chronology, he reckons from the beginning to the end of this world 9005 years, and all the numbers of the Scripture are reconciled therein.

We may hope, that so many and sublime discoveries will give a deadly wound to Popery, Deism, and superstition of all sorts. God does not always give his servants, that he employs to bring about his sacred purposes, the riches of this world; which is one reason, my friend's writings have not appeared with splendor, and made no more noise in the world; but I doubt not but God has a sacred end in this, which he will bring about to his own glory, and likewise give proper means, in his own time, seeing he works all things for the real felicity, and good of his faithful children, to whom all things work together for good.

Now I come to the three propositions, and because I have been led to give a much longer intro-

duction than I intended, I shall be as short and concise as possible in them. I shall give only a few of my most obvious reflexions on each, and refer you for more to the before-mentioned writings. I hope, all the candid and learned persons, I have addressed this to, will maturely consider the great, the solemn, the ponderous concern, God has laid upon them, rightly to consider and truly to judge these things, which so highly concern the true happiness of all mankind, and is the glue or hinge, on which the mighty point of our eternal salvation turns and is at stake, seeing the ministers of the Gospel, are set by our Lord as watchmen over his church, to see, that his holy flock are kept strictly under the true faith and doctrines, delivered by himself, our only true shepherd, under whom, as followers, they ought to war against the wicked designs of deceitful men, who are like wolves tearing the flock, bringing in damnable heresies, turning the grace of our God, the Father, into lasciviousness, and denying the only Lord to be an eternal God, namely, our Lord Jesus Christ. Jude iv. 11. If the bishops and clergy, whom I address, do find, upon mature consideration and examination by Scripture and Right Reason, by a coherency of the truths of a twofold book, that the doctrines, I here confirm, are not unorthodox, or in any point contrary to the aforesaid rules, they cannot in duty to God, and in obedience to his divers and strict commands in the holy writs, but use the spiritual weapons, he puts into every true minister's hands, and observe the exhortations, Paul gives to Timothy and Titus, not to be given to filthy lucre, but to hold fast the faithful word of truth, to be able by sound doctrine to confute all gainsayers. Therefore give me leave to tell you, that I ardently long to have your serious opinions on the doctrines, held forth by my friend. For as I really believe no man

to be infallible, but the heavenly man, Jesus Christ, our sovereign head, upon whom alone we should rely for wisdom and infallibility; it is possible that many of you may have attained to greater and higher degrees of that divine spirit, that searches all things, even the deep things of God, than I have, and undoubtedly must be far superior in every degree of scholastic learning. For I was not brought up at the feet of Gamaliel. All that I can truly say of myself, is, that I am less than the least of all saints.

When you come to penetrate into the aforesaid doctrines, you may be able to see more, and then it will be your duty to convince me of the errors which have slipped my observation. If you can give true and solid demonstrations, I shall very gladly confess and recant them: for I seek nothing but truth, and it is as joyous to me to be convinced of my errors, as to learn the truth, knowing that one must be, before the other is attained. I freely own, I see no room for error in my friend's testimony.

I have often been sorry, to see such a little, narrow, and pitiful spirit amongst those, that have held controversies about religion; for I have observed, that they have taken more pains to expose some little mistake of the author, than to confute his fundamental errors, which, I think, is very foolish, uncharitable, and unworthy of truth, or a wise man, to be guilty of, who knows the weakness of our nature. There are trifles enough in the world, men of sense ought to be serious, and only dispute on the ground, or basis, knowing, if the tree be good, the fruit will be good also.

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son of plain and coherent texts in the holy writs. I desire to be taught this prayer truly, before I write against any man :

O God, my saviour, who knowest and readeest the most latent views of my mind, and every intention of my heart is open to thy omniscience ; teach me by thy spirit, to have a right judgement and sound understanding in all things, through Jesus Christ, whilst I expose these errors. O give me such charity, as to look over all things, that do not immediately concern thy truth, that love, more than arguments, may convince the gainfayers.

The first Proposition.

Concerning Jesus of Nazareth.

I. That Jesus Christ is no created man in Adam, and had no human nature or body from the virgin's essence, but that he is the own son of God, consequently the pre-existent God, that appeared unto Abraham, &c. and that he became a perfect man by the means of a changing of his spiritual body into the body of his flesh, when conceived by the Holy Ghost, as a timely child, in Mary's womb.

I chuse to deliver my sentiments, for brevity's sake, in questions; that if any one should think, they are called by God to answer them, they may have the less trouble to do it. It will be easy to see, that my judgment is in the positive. As to a full demonstration, I must leave it to a larger work, which with divine permission, will be published hereafter. These are only miscellaneous reflexions, set down at various opportunities, as time and convenience permitted. They that will profit by the matter, must exercise their charity in pardoning the manner it is expressed in, and in looking over small mistakes.

II. Seeing the words, human nature in Christ, his two-fold nature, whereof one is the own son of God, and the other a perfect man, taken from the blood

blood in Adam, the finner, are not in the Bible, whether there is any authority, from whence that word and so many unscriptural words, required, on the side of an antagonist, were derived, sufficient for us, to establish our Faith, that Christ received a body, or a human nature, from the essence of Mary, who was a finner in Adam, and saved by Christ.

III. Whether there is not an impropriety in the translation, Gal. IV. 4. which implies a creature in Adam, opposed to the own Son, that was born of Mary, and whether Heb. II. 14. is not a strong confirmation of our Lord's personality in a body, that was seen and touched yesterday and to day? for we perceive in Melchisedeck, Heb. VII. that our Lord is no created man in Adam; that he received nothing from the essence of a finner; that he came down from Heaven to save us from sin and curse by his own blood; that he took part of our flesh and blood by a changing of his own essence. There is a demonstration of this changing in the universal changing, asserted, 1 Cor. XV. on the side of our great Apostle, who differences Adam and Christ, as to essence, form, properties and dwelling-place. John, the baptist, pointing to Jesus, testified, what was believed, to wit, that Jesus, who came after him, as the Son of David, has been begotten before him, as the own Son of God, who was with Adam and Eve in the Garden, as a heavenly man by a sudden changing of his spiritual body.

The Apostles made use of such words as were agreeable to their true notions, concerning Christ, and they wanted no book in folio, knowing nothing of the two natures, their union and the imparting of the properties. Plain words of the Scripture are opposed to meer probabilities, and the spirit of Plato wanted no changing in Christ, but the former Body of the Earth in Adam.

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To come close to the point: Is Jesus the own and only Son of God? We believe it, according to the record of three witnesses in earth, which is confirmed on the side of the three witnesses in heaven. 1 John V. Who would God make a liar, when he testifies Jesus to be his beloved Son? Though we had not received a greater light, as to this great mystery: yet our faith in Abraham would give glory to God, and subscribe to what the Lord has testified of himself. John VIII. When the heavenly Son of David was promised to Mary, was there any thing mentioned, but the holy thing, the Son of God, who by the strength of the Holy Ghost, changed himself into a timely child? We are not offended at this heavenly Manna, and we know, that this Child is the Lord, that came down from and ascended up into Heaven. John VI. Unto this pre-existent Lord the most high God has subordinated the Holy Ghost, by whom he has done the will of his Father, in the quality of his Embassador, that came to reconcile by himself, and to give us immortality, as to Soul..

As in the first century, so in our age none knows the Father but the Son, and as the Son reveals his Father, so the Father reveals his Son, in case we deny our own and in Adam erroneous notions, that are inconsistent with the Scripture, which in the days of flesh Heb. V. 7. confutes the eternity of flesh, opposed to our changing in Christ. John XVII 4. 5. Phil. III. 20. 21. 2 Cor. III. IV. 1--6.

IV. Whether, besides the numerous texts, that expressly declare to this purpose, that Christ is the second Adam and the Lord from Heaven, in opposition to the first Adam, who was of the Earth, earthly, the whole tenor of the sacred Scriptures do not confirm, that our Lord Jesus is the own Son, whom God, his Father has begotten before all angels and men as the first angel, Col. I. in a spiritual body, that in the second generation became an earthly body, to be change

changed in the third generation into the former and glorious body. Phil ii. 5-11. According to this three fold generation, our Lord Jesus is no created man in Adam, no Son of David in a proper sense, like Solomon, but the Lord and God of David, the Father and Creator of Joseph and Mary. For Jesus is the Elshad-dai, who appointed the birth day of Isaac. John viii. 56. 59. Rom. iv. 16. 17. He is the God that commanded the light to shine out of darkness: 2 Cor. iv. 6. Gen. i. 3. So that Joseph and Mary are no otherwise his parents than is consistent with his property of changing, which he evidenced by so many apparitions, before and after the deluge, whereby he made manifest himself to the Saints, as their only king, high priest and prophet.

Though blind Jews and ignorant teachers take our Lord to be a sinner and curse, he was no otherwise so, than he was treated as such by them, in the days of his flesh. He was holy, harmless, and undefiled in the sight of God, his Father, and of all understanders of the great mystery of his eternal Godhead, when he was a sinner and cursed, in his sufferings, before the eyes of ignorant men.

V. Whether, or not, the doctrine of the two natures in Christ is inconsistent with right reason, which teaches, that Peter is to be differenced from Paul, as one individuum from the other? How could the preexistent Son of God lose his personality, without a changing in his incarnation: and is it proved by the Scripture, that he remained a spirit, and became a man by taking on him a created man, or, as they say, a human nature, unto the taking away of the personality of the preexistent Son? We perceive a jingle of words, an unintelligible mystery, a bitter fruit of a deceiving philosophy. Col. ii. 8.

This Jesus is the visible God of Abraham and Hagar, the God, whom Zipporah touched, and with whom Jacob wrestled. He was the same with his

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disciples,

disciples, 1. John i. 1-3, and by word and spirit he is visible to the eyes of our understanding. There is no two-fold person in our blessed Lord and Saviour, Jesus Christ, with whom we are united in a perfect faith as members of the body, whereof he is the only Head. For we are taken from the wild olive-tree, and ingrafted by word and spirit into our Lord, the true and heavenly vine, the refiner, that separated our drosses in Adam, and brought about a glistering and fine gold and silver. Mal. iii. 1.-6. Jer. xiii. 27.-30. xxiii. 28. 29.

VI. Whether it is not a degrading of the perfection of our Lord to take him to be a created man, and not to know him to be a heavenly king, that was before David and Abraham, who were his worshippers; and whether we could worship him, without the conviction of his eternal Godhead, seeing that the created and holy angels, far superior to men, are not willing to accept of our worship, which we owe to God in Christ, the personal image of God, that appeared of old to Moses, the worshipper of God in him, unto a two fold blessing. After that the spirit of Plato had added a created man to the Son of God, they inferred, that Mary, Joseph, the Apostles and so many more Saints could be worshipped, even in images; and this was the ground of idolatry in the temple of God.

The second Proposition.

Concerning the three Witnesses in Heaven, the Father, Son and Holy Ghost.

I. Whether the polytheism and tritheism be consistent with the unity of the Godhead of the Father? 1 Cor. viii. 4-6. Gal. iii. 20. Paul teaches, a plurality of Gods in Heaven and in Earth: and how are these Gods to be differenced one from the other? Considering the created and holy angels, we perceive that, as to the power, they received, they are called and are Gods, if they be compared to Satan, the God
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of this world, 2 Cor. iv. 4. and to such men in earth as bear the sword, and are ordained of God for the benefit of their subjects. Rom. xiii. 1-7. These Gods in earth are no Gods, when they fight against God and Christ, seeing then they shall die like any other wicked man, and fall like one of the princes, like the eighth king, that is the false prophet. Psal. lxxxii. 6-7. 2 Thess. ii. 3-4. Rev. xiii. xvii.-xix. Psal. ii. cx. All these gods in Heaven and in Earth, are no gods, if they be compared to the three eternal Gods in heaven, the Father, the Son, and the Holy Ghost, unto whom they are subordinated, seeing they ordained these powers to do, not their own will, but what is good in the sight of the three heavenly Lords, according to what is commanded in the holy Scriptures.

As we ought to difference the holy Angels, with respect to their dignities, Col. i. 16. according to which, Gabriel, an archangel, is greater than others, that are subordinated: Luke i. 26--38. Dan. ix. 21, x. 20, 21. xi. 1. so we cannot but difference the three heavenly Lords of Lords, the Father from the Son, the Father and the Son from the Holy Ghost. For according to the Scripture, the Father is the Most High God, with regard to his pre-eminence, as to all divine attributes, and this pre-eminence, implies the unity of his Godhead. So far we are Unitarians indeed. This unity of the godhead of the Father, is not inconsistent with the eternal godhead of the Son, and the Holy Ghost, seeing, as ambassadors of the only God, the Father, they are subordinated. Isa. xlviii. 16.

The Jews perceived that our Lord Jesus, with the word, *I and my Father are one thing*, made himself an eternal God; but they were not willing to perceive, how the Son differenceed himself from his Father, with respect to essence, power, and greatness. John x. 30-39. xiv. 28.

II. Whether we ought to understand the mystery of the Father and the Son, or whether, as the old liar said, the Hell is built for those who are searchers after its understanding? Our great apostle Paul has inculcated the understanding of this mystery, Col. ii. 1-4. that is no more concealed, but revealed to the saints, by word and spirit, according to the Creed of the Nazarenes.

The true knowledge of the Son of God in his changing, implies that of the Father, seeing there is an undeniable difference, as to essence, form, and properties. Unto a mystery of ignorance, we oppose a revealed, an intelligible, a demonstrative mystery, without which, the Scripture was a sealed book, in the most important truths, amongst the sects. Isa. xxix.

III. Why the old liar, in many copies, has taken away the three witnesses in Heaven, and put the three witnesses in earth after the Father, the Word, and the Holy Ghost? On one side, he intended to beget false unitarians, that denied the Godhead of the Son and the Holy Ghost; and on the other he aimed at the mystery of ignorance, according to which it was believed hitherto, that without blasphemy, it cannot be said, that the Father is a God, the Son a God, and the Holy Ghost a God, and that consequently there are three eternal Gods; according to the three witnesses in earth, Moses, a man; John the Baptist, a man; and Aaron, a man. You see here three men, and servants, of three Gods and three Lords. 1 John v. 6-8. As the three witnesses in earth are unto one thing, unto the service of the three heavenly Lords, who did send these servants: 1 Cor. iii. 5-9. so the three heavenly Lords are one thing, and if you enquire what they could be, the whole tenor of the Scripture will teach you, that in their name JEHOVAH, they are eternal Gods. As the Ephraimites could not
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frame to pronounce right the word, Shibboleth: Judg. xii. 4-6. so there are Christians, that according to the Scripture, cannot say: The word, Jesus, was a God, who was with God, his Father, in Heaven. John i. 1.

The third proposition.

Concerning our vanity in the first Adam, and our immortality in Christ, the second and heavenly man.

I. Whether the arguments of scripture and right reason, contained in the first epistle of peace and war in Christ, imply a jargon unworthy of an answer, or whether they are convincing; so that a cunning silence is preferable? As to an universal vanity, in Adam, the sinner, Voltaire and his disciples are on the side of my friend, who surely were offended at so many foolish errors amongst the sects. Let such Deists as are sensible, but no brutish men, know what is God in Christ, and that the Bible is a quite different book than it was represented to them among the sects; and let us see then, whether the last will not be the first.

II. Whether the breathing into the nostrils of a dead man, points to an immortal spirit, that could live without an organized body, or to a vapour, that appears for a little time, and then vanishes away? Gen. ii. 7. James iv. 14. We see here two men, one of the earth, and the other, our Lord, that descended from Heaven, 1 Cor. xv. by whom, the personal image of his Father, this earthly man, a dust, was created. John i. 1. 4. 10. 14. The breathing on, John xx. 22. was a sign of the will of God, a command to be executed on the side of the Holy Ghost, by whom the heavenly man has given a two fold life to our father of the earth, that was created as a dead body, and without the garden, seeing our Lord hath foreseen his transgression, whereby he returned unto dust.

III. Whether

III. Whether Plato and his disciples, the Phari-
sees, or Solomon, a wise king, knew better, what
men are in Adam the sinner? Eccles. iii. 18-22.
This essential immortality in Adam, the sinner, is
quite inconsistent with the Scripture and right rea-
son, and the first lie of Satan, whereby the Scrip-
ture in its most important truths, became a sealed
book. Immortality belongs eminently to the most
high God, 1 Tim. vi. 15, 16. who was working in
Christ and by his spirit, the immortality of the first
earthly man, both before and after his transgres-
sion.

IV. Whether the Scripture teaches a twofold
death in Adam, the sinner, and whether the first
death should glorify God's strength, according to
which such men are quickened, as were no more
in being? Rev. xvii. 8.

V. Whether to a twofold death in Adam, the
sinner, a twofold resurrection is to be opposed; one
as to soul, and the other, as to body, Rev. xx. and
whether, according to the whole tenor of the Scrip-
ture, the immortality as to soul, belongs only to
those, that die in the Lord by a perfect faith?

VI. Why Satan and his angels, who, according
to the Scriptures, are working in and amongst men,
were sent into the Hell before the last day of an
universal judgment, and whether they should not go
there in company with the souls of the repro-
bates?

VII. Whether it be possible for a man, that is
ignorant of what he himself is, in Adam, the sin-
ner, to know what are spirits and invisible beings?
Such men as took themselves to be immortal spirits,
that could live and work, with and without a body,
took God to be a simple, or infinitely little being, the
which implies a blasphemy; and madness not to be
met with among sensible gentiles, when Paul was a
preacher at Athens. Acts xvii. Such is the progress
made

made on the side of our modern philosophers. Deut. xxviii. 28.

As to all other points and articles of our holy testimony, I shall refer you to the holy Bible; for we hold all things according to the most true sense thereof. As to our present and secondary rule, I refer you to my friend's Creed of the Nazarenes, which, I hope will convince you, that the Apostle's faith and doctrines are restored to us indeed and in truth. This Creed, unto which we give the preference before the Creeds of Nice and Rome, will inform you, that we are none of the irreligious sects, that have appeared since the end of the first Century, but that according to what is foretold in the Scripture, we are for peace and unity of the hearts in Christ by word and spirit.

Some small remarks on Popery, &c.

Error commonly speaks most, and a fool's lips are never at peace, and of making many books there is no end. It has been the opinion of the wisest of men, that the greatest truths are best explained by a few, clear and simple arguments, and it is to be feared, that men's pride led them more to become great authors than good ones, which is the great cause of the numerous, needless volumes in the world.

Writing on any science may fitly be compared to building. Every author ought to be particularly careful, that he lays a true foundation, that his work may stand, and that he suffer no loss. 1 Cor. iii. 15. The foundation of Popery is the succession and infallibility of the Popes, from the particular order and appointment of our blessed Lord and Saviour, Jesus Christ, to Peter, who was the first bishop at Rome, as is supposed. Thus they pervert the words, Mat. xvi. 18-19. against the true sense contained in the Creed of the Nazarenes. For Peter, in and with his confession, that Jesus is Christ, the son of the living God, and a God, by whom all things were created,

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was one of the twelve secondary rocks. Rev. xx. 14. Eph. ii. 20. 1 Pet. ii. 3-10. that by word and spirit, were built upon the only rock, or the chief corner stone, Jesus Christ.

How can the Pope be a successor of Peter, when it is evidenced by Scripture, that in his wrong notions concerning Jesus, our Lord, he laid another Foundation? How can the Pope be a successor of Peter, when it is clearly proved by the Scripture, that in another Jesus he preaches another gospel? 1 Cor. xv. How is it possible, that the Pope could possibly be a successor of Peter, when it is evident, that he received not the keys of heaven; that he cannot bind like Peter and Paul; Acts v. 1-11. xiii. 6-12. that he cannot loose by the Spirit of Christ, in a wondrous taking away, the wondrous punishments, inflicted on the side of the Lord of Glory? 1 Cor. v. 1-5. 2 Cor. ii. 5-11. vii. 8-12. xiii. 10. John xx. 22, 23. These keys as to their true sense, are given in Peter, to such servants of God, as lay the very same foundation with Peter, in respect to Jesus Christ. Rev. xi. xii. A new Babylon is built upon a false sense, put upon the words of our Lord, and carnally minded teachers were therein for their own authority, for a power, which despised the kings and lords in earth; which subdued conscience and right reason to fancies and dreams of false prophets.

Rome could persuade the whole world, that all are damned, that do not yield allegiance to her orthodox faith and principles, as she calls them, seeing they are directly opposite to the Scriptures, in the sight of every wise and sensible man. What a partial being would they make of the divine majesty of Heaven, if they could prove, that he intrusts all the glorious mysteries of his kingdom with a meer man, and often such a man, that there are many men in the lowest stations of life, who far exceed him in every part of right reason; true wisdom, and real holiness of life,

life, and conversation. Such ridiculous popery, such intolerable pride and stupidity, such despicable, unreasonable, extravagant, folly, shame and vanity, and so great indignity, done to the most high God, and his own and only Son, our Lord, Jesus Christ, ought to be despised as the most wicked abominations, by all truly religious and all rational men; and all writers against these abominations ought in the first place to have profoundly considered, and have laid Jesus Christ, as the only rock, 1 Tim. III. 14-16. in his eternal Godhead, on which the only God, his father, will build his glorious Church, which shall be as mount Sion, that can never be moved by all the powers of hell. It is on the true and real knowledge and discovery of this divine and heavenly rock and tower, this only true foundation, cut out of the mountain, in the hearts of all Christians, can be their salvation, which is diametrically opposite to the traditions of antichristian Rome, who would vainly establish Peter for this rock, who was only honoured by the Father with the first confession amongst the apostles, who had revealed to Peter the eternal godhead and pre-existence of our Lord Jesus, that came after John, the Baptist, with regard to his second generation, and was begotten before him, as to his first generation: for according to so many apparitions, testified in the writings of Moses, Jesus was in being before his servant John. John I. 15, 27, 30, 34.

We perceive, what we believe and confess, with Peter and Paul, that Jesus is the own Son of God, no created man in Adam, but the first begotten of the Father, the first angel, the personal image of God, the first-born of every creature, by whom God was pleased to create a two-fold world, angels and men. Col. I. Heb. I. This knowledge and Revelation of the Son of God, given by word and spirit to all the faithful disciples, 1. Cor. XII. 3. is the very founda-

tion of all our happiness, and of every divine gift and grace, which we shall receive, either in this life, or in that to come. Rom. X. 5---17. Gal. III. 1---5. This Jesus of Nazareth is the Son of God, who came into our world, not in the equality, but in the likeness of the sinners in Adam, for to take away our sins by the sacrifice of the body of his flesh : for in him the impossibility of the law of our own works is weakened through his own body, wherein he was seen and touched yesterday ; and his law of liberty is the law of God, that by his Spirit was fulfilled under Moses, as unreformed, and after his resurrection, as reformed, unto a twofold resurrection, unto the entrance into his heavenly rest. Rom. VIII. 1---11. It was impossible for any of our Divines to lay a complete foundation, so as to overthrow Popery, without the true knowledge of our Lord in his changing, who is now our glorious, pre-existent and heavenly King, Priest, and Prophet ; who is continually writing his divine laws in our hearts by his Spirit ; who by his written word does instruct and lead us into all truth. I defy the Pope and his pillars to prove from any one text of Scripture his authority ; but I dare venture to engage to prove him to be the very whore, the beast, that speaks as the dragon, one of the heads of the beast, that rises up out of the sea, in the quality of the eighth king, and the false prophet, mentioned in the Revelation of our Lord. I fully believe, that the Almighty will shortly bring his promised judgements upon Rome, and reward her, according to all her abominations : for the received testimony will give the greatest blow to the Pope's superstition and idolatry, and is the only means to convert the Jews ; seeing they can be convinced by the writings of Moses and the Prophets, that Jesus of Nazareth is the visible and glorious God of their fathers, the angel of their covenant, the heavenly man of David. In this second stretch-

stretching forth of the hand of God and Christ, Israel will come successively, together with those that were foreseen amongst the Christians and Gentiles, Isa. XI. Rom. XI.

As to Deism, I say, that many sensible and learned men were offended at so many errors amongst the Christians, that are inconsistent with the Scriptures and right reason. As offended, they took a great deal of pains to find every where, and chiefly in the Scripture, such reasons as could strengthen their infidelity. If they would have taken the tenth Part of trouble, as searchers after truth by Scripture and Reason, they would have been enabled to find out, what my friend in other writings to be published, intends to impart, to wit, that there are but seeming contradictions in the Scripture, and that it pleased God in Christ to confound in divers manners such men as are wise of themselves. 1 Cor. I. II. It was a great weakness on the side of so many learned men, not to examine opinions, according to a two-fold book, and a two-fold rule of our knowledge. There is a general Revelation given by the means of right Reason in the works of God in this visible world. Isaac, Job, and David have studied this book, which rendered worrhy of the particular Revelation, contained in the Scriptures, the wise men, that came to worship our Lord, the first disciples at Philippi, and Dionysius, the Areopagite at Athens, who was not willing to be blind with the owls at noon-day. The great error of our modern philosophers, concerning our world, they took to be perfect of itself, and without uninterrupted Operations of the only God (who was working therein by our Lord and his Spirit, ever since the first light has been created) did hide the face of God from the eyes of human understanding: and who can fear God in the duties toward God and the Neighbour, without a conviction, that there is a most high God, and of

what he is, as to reward and punishment? Our philosophers did look for their own wisdom in this visible world, not for the wisdom of God therein, according to which God has created such a world as could be a very fit instrument in his hand to manifest in all ages his divine attributes by his precious gift of right reason.

This demonstration of God's existence is imperfect, with respect to that of the Scripture, and in Christ, our Lord, whose miracles, foreknowledge, wisdom, holiness, righteousness, mercy, shew forth the properties of God, his Father. Rom. i. 2 Cor. iv. 3---6 Shew me an Atheist, and I see the greatest fool, like Spinoza, whose Metaphysics could not but corrupt his mind, and whom God had smitten with madness, according to the curse of Moses, that in his witness, concerning the creation of this world, is no barbarian, but a wise man, who testified of what he did learn in Horeb at the feet of our only Prophet, Christ, by whom this world was created. My thoughts are not your thoughts, neither are your ways my ways, says the Lord. Isa. lv. 8.

Is it not a folly to judge of a science, before it is well understood, and how can a Deist be a judge, as to the Bible, before he did learn, what is needful to this effect? I say therefore, that your most learned men were great idiots, as to the true sense of the Scriptures, and that, as to the causes of their infidelity, the lusts and desires in Adam endeavoured to hide from right reason the invisible judge of crimes and sins. A Deist is not like Cicero, a sensible man, who took a delight in the error of his Platonic man, seeing he was for a comfort, when, after the troubles of this life, he would die, as to body. I am sure, that, if Cicero had known, what can be learnt in our age, he would have given glory to God in Christ.

As to brutish men amongst the deists, there is no hope of conversion, and as to such deists as are able
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and desirous to enquire after the truth of God in Christ, they will learn, what will be farther published, in order to convince them, that there is no wisdom in the world, that could be compared to the wisdom, which God revealed in Christ. No atheist is tolerated amongst the christians, since he is under the curse of Moses, as a blasphemer, to be stoned. This is the reason, for which so many atheists call themselves deists, who generally are not far from atheism, seeing they, that deny the Son, deny the Father also. 1 John ii. 22---24. Remember this, unto your conversion.

As the Apostle exhorts every person to be ready to give a firm reason for the faith and hope, that is in them, it is absolutely necessary for me to do it, seeing I cannot, out of true conscientious duty and obedience to my sovereign instructor, Jesus Christ, but object against many things, which are received for gospel-truths amongst the numerous denominations of religion in this kingdom. These objections are partly contained herein and in the books, I have referred to.

In my first awakening to religion and the desire to know the true knowledge of God in Christ, I was greatly perplexed in my mind, and it put a great stagnation to my serious desires, when I saw so many systems of religion, so very different from each other, equally claiming truth and the Scriptures on their side. From due reflections on all sides, I was led rather to think, that none of them could be right in all points, because their chief difference was only about doctrines and outward modes, or forms, but, as for true charity and real labouring to help one another, I saw but very little of it amongst any, but covetousness and worldly mindedness amongst almost all. John xiii. 35. So that, had it not been for something secretly working within me, I should naturally have been a deist.

But

But God, in his unfathomable goodness, had so convinced me by his truth, that I saw, there was a glorious Revelation of infallible truths at the bottom of all the vain outward traditions of the Sects, and which, for their disobedience, they have lost, and got only a false shadow: so I purposed in my mind to try all things, and to hold fast that was good, for which I have been despised, as a by-word, and a laughing stock amongst many, who think they stand firm: but I say unto you, ye shall fall by the truths both of the book of Scripture, and that of Nature.

All Sects hold more firmly to their systematical doctrines, established by Luther, Calvin, Barclay, &c. than they do to the sacred Scriptures of truth; and this I prove by their deciding all controversies by them, and making them their rule and standard, bringing over the Scriptures to prove their absurdities. Contrary to this, I believe the Scriptures are sufficient in the hands of the divine Spirit, to teach men all necessary and useful truths, and we need not have the doctrines of men to understand them: for, being now understanders of the mystery of the Father and the Son, Col. II. 1---4. the Scriptures are best to be understood by comparing the New Testament with the Old, seeking the Analogy of faith by the answering of Scripture with Scripture, 2 Tim. III. 13---17. 2 Pet. I. 16---21. I am persuaded, I could make it appear to a demonstration, that it might have been better for the Christian world, if there had never been a book printed about religion, since the second or third century; and if there had been faithful copies delivered unto us of all the genuine writings of the first century, Christians would have been many degrees wiser, than they are now, with all their innumerable volumes of antichristian doctrines. The grand error of all Sects is this, they have taken their
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first light to be the infallible truth, and established it as such: so that, according to this maxim, that is inconsistent with a perpetual increase in Christ, as to understanding, with an uninterrupted reformation, according to the practice of the primitive church, it was impossible for them to raise any higher, or attain a more divine knowledge of the Holy Scriptures. All such systems as these become immediately Anti-christian, because they are set up in the place of the Scriptures, and they will allow the Scriptures to contain no more principal truths, than what is contained in their secondary rules.

We cannot commit a greater sin, than to set up any writings, as a standard of truth, as most Sects do, particularly Barclay's Apology, Mysticks &c. for the best writings, and most agreeable to truth, ought no more to be compared to the Holy Bible, than Stars in a dark night are to be compared with the sun in a clear day. The stars are something like the sun, and are very useful in preventing men from running into pits, marshes and bogs, in a dark night, till the sun rise: so able interpreters of the Scriptures, in their secondary rules, are very useful to save and deliver people from running into the marshes and bogs of Sects, that so often entangle and impair the soul's progress towards everlasting happiness, till the sun of righteousness arise, and give us a complete knowledge of the Scriptures. When we have attained that knowledge, all other writings will appear of small use in comparison of these express words of the Holy Ghost. How widely has Robert Barclay erred in his incomparable and inconfutable apology, as it is believed by the friends: but I believe the Almighty will make it appear, that most of the propositions therein are grounded on a false knowledge of the holy Scripture. Is he a Christian that believes no resurrection, as to body, and is he a Sadduce, that has hope in this life only? 1 Cor. xv. Let them explain this chapter or
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confute what I have written and referred to, and I will acknowledge them to be my friends, but if otherwise, I must tell those called Quakers, that their rest is polluted: they must go a step higher, before they can see the bride, the Lamb's wife, in her royal comeliness, and costly apparel.

I know they will take this for a bad spirit, and antichristian stupidity, because I am not ignorant, that they fully believe themselves to be as much the true church of Christ under the Gospel, as the Jews were under the Law, which I cannot believe now, though I pray the Lord always to keep me from despising, what is good in any Sect. For I must own with them, that all and every degree of true Gospel religion must be performed under the immediate and perpetual operation of the Spirit of God in our hearts, or, in the Apostle's words, the children of God are led by the spirit of God, and if any man have not the spirit of Christ, he is none of his. But that God ever led a man into all truth, without the Scriptures, or that he leads any man, contrary to the true tenor and meaning of the Bible, or, that the Bible is not a true touchstone to try all spirits, doctrines and actions by, and the primary rule of faith and manners, is a philosophy, that I am assured, Robert Barclay had not from the spirit of God, nor the Scriptures: for in the first place, the whole tenor and design of the Scriptures is to inform us of the perfect will of God, yea, it is a perfect plan and rule of that glorious church, which God will build out of the race of the first Adam, by Jesus Christ, the second and heavenly man, and to suppose, that God hath not given us a complete plan, or rule to work by, when he, by his spirit, calls us, to work in his temple, church, or building, is to have worse thought of God, than we can suppose of men, who must be very unreasonable to require men to work to please them, without a true rule or pattern. You reason, that if a thing be true, that which it proceed-

ed from is more true ; and so we should not take the Spirit for our guide and rule both. If you can tell me of a person, that is arrived at the perfect knowledge of God the Father, and our Lord Jesus Christ ; I will hold this axiom to be true with him. But as we find the most eminent favourites of heaven have missed their way, and sinned against the truth, let me be ever careful to try my spirit by the holy Scriptures, as a true touchstone, shun the rocks, that many have split against, and strictly follow the example of those that have walked in the footsteps of our Lord and Saviour, who said, he did not bear witness of himself. Therefore such witnesses are not guided by the Spirit of truth, as do not try themselves by the holy writs, which came from God, by the Revelation of the Holy Ghost, to the divinely instructed Prophets and Apostles, that bear a true testimony in their writings, which, if we do not follow, according to the will of our only Shepherd, Christ, 1 Cor. XIV. 32. God will certainly send us a strong delusion, that we believe a lie ; as it is too evident, the greatest part of the world do : for slighting the Scriptures has been one of the great causes of all the delusions in the world.

No, say some ; but it is slighting the Holy Spirit : for it is the Spirit that quickens, the letter kills. 2 Cor. III. I answer, that according to the true sense of these words, Christ, who is no more in the weakness of his flesh, but a strong Spirit, by the Spirit of God, as by many other means, so by his law of life and liberty, quickens such men as before by their transgressions were cursed under the law of Moses, who is a preacher of a two-fold death to as many as are not in Christ by a perfect faith. This sense was unknown to your Barclay, who without a foregoing coherency of revealed truths, could not but wrest so many Scripture-passages. Paul has

confuted your preposterous order, as affirming, that faith comes by hearing, and hearing by the word of God; Rom. X. 17. that we receive the Spirit by the hearing of faith. Gal. III. 3, 5. Peter being sent, did preach what he knew by Word and Spirit; Cornelius believed the words of God in the mouth of a faithful preacher, and by faith the Holy Ghost fell on Cornelius. Acts X. If you can prove these two things, first, that any man can have the true knowledge of the Scriptures, without having the Spirit of God, 1 Cor. II. or, that ever any man attained to the true knowledge of God and Christ, without the Scriptures, John V. 39---47. VI. 45. 1 Cor. XII. 3. then I will hold with you. Barclay is your dumb Pope, and our heavenly Zerubbabel, Jesus, intends by Word and Spirit in the hearts of his disciples, to overthrow the infallibility both of the Pope of Rome and of the speaking and dumb Popes among the Protestants.

We, Nazarenes, are not for mincing the truths of God in the holy Scriptures, but to honour and obey them all, according to an entire coherence. To this end we take the Scriptures for our infallible rule, and the Holy Ghost for our infallible guide, to lead us thereby into all truth and out of all error. We should honour the Scriptures, as a true revelation of God, which points us to the spirit, who indited them, to lead us to the true knowledge of the mysteries of our salvation in Christ.

As to morality, I say, that no preacher of Jesus Christ should lay it, as a foundation, but shew, that, whoever truly seeks and attains to the true knowledge of our blessed Lord and Saviour, cannot be destitute of the highest degree of all, what is contained in these words, wherein Jesus Christ himself sums up the whole of religion, to love the Lord our God, with all our heart, Soul and Spirit, and our neighbours, as ourselves.

In short, we are for all the divine and glorious perfections to be brought back, that were manifest in the church of Christ in the first century, among the Apostles and real Disciples, both as to knowledge and a perfect faith, since, when prejudices and errors are overcome and done away, the same causes will always produce the same effects. It is clear, the cause of the present universal darkness and ignorance does not lie on the side of our glorious redeemer, who has promised to be with his church and people always, even to the end of the world, by his divine, eternal and all powerful Spirit, who is, as it were, his second nature, by which he leads and guides them into all the truths, contained in the sacred Scriptures. For it is by word and spirit, that we should bring every false thought into subjection to Jesus Christ.

We are willing to agree with the Quakers, according to the divinely instructed Apostle Paul's doctrine, that every true child of God must be led continually by the spirit of God, and if any man have not the spirit of Christ, he is none of his: but we must object against several of their articles, seeing they are inconsistent with the coherency of revealed truths, confessed in the primitive church, which in the beginning was weak as to the number of disciples, but not, as to wisdom and knowledge in Christ, as to what is glorious in our Saviour: for any other Church, that came after this, was not to be compared to it, as to what is essential in Christ.

The creed of the Nazarenes teaches, that God is not willing to be despised in the signs and seals of the baptism and the supper of our Lord. For, though we partake of the substance of them by a perfect faith continually, yet they are great helps to strengthen our weakness in Adam and to give us a fuller assurance of all the infinite and glorious gifts and benefits, which we received by the cross of our heavenly Lord. They

both give a token to the heathen world of our profession in Christ; and are signs and seals to us, that God will fulfill all his heavenly promises in Jesus Christ; who died for us, that we might live unto him in a perfect faith, in order to become his joint-heirs. As a man's sign and seal assures us, that he will perform his agreement: so with Abraham, who received the sign of circumcision and that of numberless stars, we take hold on the signs of our heavenly Abraham, either once or three or four times a year, in as solemn a manner as the Jews did eat their passover.

As I wish not to be possessed of a thought but what tends to the good of mankind as well as my own happiness: so I should be sorry to have a word in my writing, that has any other end. For I take a man's writing to be as a looking glass, wherein we may see his heart, or his thoughts, that should be either encouraged or rejected, according as they are good or bad. I send this out as a sketch, or as rough pencil-strokes of a greater work.

If mankind take any notice of this small and dim looking-glass, I believe the Almighty will engage me to give them a more complete one. There is nothing more sought for by the nice and curious than a good glass to dress themselves complete by: James I. 21---27. and how much more should the disciples of Jesus Christ search for the divine looking-glass of the true Gospel-doctrines, that the true knowledge of all the divine perfections, as they are revealed in our Lord, may be fully engraven upon our heart in such lively and demonstrative characters, as never to be rased out to all eternity. 2 Cor. III. 18. The Lord Jesus Christ, our visible God of Abraham, be pleased to open by his word and spirit the eyes of as many readers as are in the number of his teachable disciples, unto the glory of our most high God, his father.

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We dislike the unscriptural word, Trinity, when joined with wrong notions, that are inconsistent with the Scriptures; but contrary wise we can bear this word, seeing three divine persons imply three heavenly kings, amongst whom the pre-eminence belongs to the Father of our lord, Jesus. Even in earth three royal persons intimate three Kings, that are to be distinguished one from the other, principally, as to power.

ALMIGHTY God, who shewest to them, that be in error, the light of thy Truth, to the intent that they may return into the way of righteousness; grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their professions, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

Saul was rejected from being king, because he did not execute the commands of the Lord by the prophet Samuel, and we shall certainly be rejected as the jews were, from the truths of God and Christ, if we do not strictly in every respect, follow the commands of our blessed Lord and saviour Jesus Christ and his holy prophets and apostles, who have fully made manifest all the great and divine mysteries of the only God, his Father, even the glorious and hidden mysteries of the Father and the Son, hidden to the wise and learned of this world, but revealed unto us by the holy Ghost, which manifests unto us the deep things of God.

I must exhort all that read this treatise, not to judge of it by any of the doctrines of the Sects: But examine it thoroughly by the Holy Scriptures; for if they do otherwise, they will despise the truth, and die in errors and sins.

I am bold to declare, that I fully believe our Lord, whose Name is Jehovah, will shortly cause the people,
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both Jews and Gentiles, Christians and Deists to forsake their empty, broken cisterns, their foolish, unscriptural, unnatural, and unintelligible jargon, and look wholly unto the one only God, as to the fountain of life; who says: Look unto me, all you ends of the earth, and be saved; and again: I will cause my people to inherit substance, and I will fill all their treasures. However hard these words may be, it is certainly true, that all the false doctrines in this day, are founded upon a false interpretation of the divine Book, the Bible, and that sooner or later, they must be forsaken and abhorred by all pious Christians.

O God, our Saviour, do thou by thy divine Word bring over to us such fit instruments to assist us in this glorious work, as thou knowest, shall most glorify thy great name.

I conclude with these questions: Is Jesus Christ the personal word of God, by whom the only God, the father, created all things? John i. 1---3. Is Jesus the Lord of glory, that descended and ascended yesterday, that descended and ascended to-day, as the heavenly son of David, whose ordinary dwelling-place is in Heaven? John iii. 13. Is Jesus to be opposed to Adam and to John, the Baptist, with respect to their being of the earth; and how is he opposed to them? John III. 30---32. 1 Col. XV. Is it as to the changing of a spiritual body, wherein the Lord descended from heaven, that we ought to oppose the Lord to his servants, and are the servants changed in their resurrection, if the Lord became not a quickening spirit in his resurrection, in his former, spiritual and glorious body? Is Jesus the visible God of Abraham, who appeared and disappeared yesterday and to-day, who was seen and touched, who did eat and walked from one place to the other? John VIII. Was Abraham in being before the Lord, who appointed the

the birth-day of Isaac, unto a rejoicing, whereby even ignorant Jews perceived, what the Lord testified of himself? Are the words John XVI. 27---30. very plain, or do they want the darkness of the two natures of the secondary fathers?

Is it possible, that Jesus, without his being in the fellowship of God his Father, in the quality of an eternal godhead, could be a giver of eternal life; and what glory had Jesus laid down, that was given again by the means of his changing in his resurrection? John XVII. 1-5. Whereby were Thomas and the other disciples convinced, that Jesus is a true, an eternal God, and was it not by his sudden apparitions and disappearings, when the doors were shut? John XX. Luke XXIV. These questions must be answered first, and then I will go on to so many more, for to convince by the Scriptures, that Jesus, a Spirit, was seen and touched, 1 John I.---3. unto the wonder of those, that knew him by his Word and Spirit. Let the stones cry out! Luke XXIV. 37---40.

It is our principle to take away all the truths from the Sects, that they may be ashamed of their own.

No new Sect, but a foretold union of the hearts by word and spirit in Christ, being intended by our Society, we may hope, that no lover of truth will dislike it, and as to such persons as disturbed hitherto our assemblies in the Lord, they betrayed their father, the old liar, who knows, according to such a rage, that the time of his great power in earth is but short. Mal. iv. Rev. xii. Acts. xix. 23-41.

I will stand upon my watch, and set me upon the tower, and will watch to see, what he will say unto me, and what I shall answer when I am reproved. And the LORD answered me and said: Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie:

though it tarry, wait for it, because it will surely come, it will not tarry. Behold, his soul, which is lifted up, is not up-right in him: but the just shall live by his faith. And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the LORD of hosts, I will send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart. Hab. II. Mal. II.

Then said I unto them: Ye see the distress that ye are in, how Jerusalem lieth waste, and the gates thereof are burnt with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the hand of my God, which was good upon me; as also the kings words, that he had spoken unto me. And they said: Let us rise up and build. So they strengthened their hands for this good work. But when Sanballat the Horonite, and Tobiah the servant the Aramonite, and Geshem the Arabian heard it, they laughed us to scorn, and despised us, and said: What is this thing that ye do? will ye rebel against the king? Then answered I them, and said unto them: The God of Heaven, he will prosper us, therefore we his servants will rise and build: but ye have no portion, nor right, nor memorial in Jerusalem. Neh. II.

ERRATA

Page 4. l. 24. for *future*, read *false*. P. 5. line the last, for *secrets*, read *sacred*. Page 6. line 9. for *and*, read *and*. Ibid. line 27. for *become*, read *became*. P. 8. l. 1. for *doctrines*, read *doctrines*. P. 9. l. 11. for *before him*, read *by him*. P. 13. line 30. the pronoun *he* is superfluous.

